

# INTERRACIAL REVIEW

A JOURNAL FOR CHRISTIAN DEMOCRACY



## JEKYLL AND HYDE, AND THE NEGRO

George S. Schuyler

•

## THE DRED SCOTT CASE – UP TO NOW

Marshall Smelser

•

## BARRIERS AGAINST NEGRO LAWYERS

Daniel M. O'Connell, S.J.

•

## AS YOUTH SEES IT

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Editorials

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Reviews

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September, 1941

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— *The New York Sun*

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# INTERRACIAL REVIEW



SEPTEMBER - 1941

Vol. XIV

No. 9

## Christian Democracy

Christian Democracy rejects artificial inequalities due to racial myths, material greed or physical violence and recognizes only such accidental inequalities as necessarily accompany human life at all times and in all places.

As the objective of the Catholic interracial program, we define Christian Democracy as a society in which the God-given dignity and destiny of every human person is fully recognized, in laws, government, institutions and human conduct.

## POSTULATES

• The Catholic Interracial Program has a twofold aim: (1) the combating of race prejudice; (2) the attainment of social justice for the whole social group regardless of race.

• "Nothing does more harm to the progress of Christianity and is more against its spirit than . . . race prejudice amongst Christians. — There is nothing more widely spread in the Christian world." — *Jacques Maritain*

• "From the evidence on hand today, we cannot scientifically prove that the Nordic or the Negro is superior or inferior, one to the other." — *Rev. John M. Cooper*

• The interracial problem is the greatest world problem of today. It is the major threat to international peace. In America the interracial problem is one of grave national concern. It is perhaps the biggest problem confronting the Catholic Church in America.

• "Intolerance towards Negroes in the United States is perhaps the acme of the racial intolerance of modern nationalism." — *Carlton J. H. Hayes*

• The spiritual aspect of the Catholic interracial program flows from the common membership of all races in the Mystical Body of Christ and the common expression of this unity in the Church's liturgy.

• Prejudice on the part of Catholic laity is a barrier to the conversion of the Negro and a trial to the new found Faith of the Negro convert.

• "We must concede that the natural rights of the Negro are identical in number and sacredness to the rights of white persons." — *Rev. Francis J. Gilligan, S.T.D.*

• Catholic principles maintaining the equality of all men and upholding the sanctity of the Negro's natural rights, impose upon all Catholics a rule of conduct which must be followed, regardless of any temporary inconveniences, apprehensions or difficulties that may be encountered.

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## INTERRACIAL REVIEW

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## The Interracial Field

INTERESTING STATISTICS

|   |            |
|---|------------|
| Number of Negroes in U. S.....            | 13,000,000 |
| Estimated Number of Protestant Negroes... | 5,000,000  |
| Estimated Number of Catholic Negroes....  | 300,000    |
| Estimated Number Unchurched.....          | 7,750,000  |
| Number of Negroes Attending Colleges....  | 23,038     |

|   |        |
|---|--------|
| Number of Catholic Negro Churches.....    | 282    |
| Number of Catholic Negro Schools.....     | 263    |
| Negro Enrollment in Catholic Schools..... | 50,000 |
| Priests Engaged in Colored Missions.....  | 450    |
| Sisters Engaged in Colored Missions.....  | 1,600  |

|                               |         |
|-------------------------------|---------|
| Negroes in New York City..... | 327,726 |
| Negroes in Chicago.....       | 233,000 |
| Negroes in Philadelphia.....  | 219,000 |
| Negroes in Washington.....    | 132,068 |

## The Racist Contagion

Warning that the "racist contagion" has become a national menace, the Rev. John LaFarge, S.J., author and editor and spiritual director of the Catholic Interracial Council, told the Summer School of Catholic Action at Fordham University at New York, that the evil must be rooted out.

Saying that use was made of race disorders by Communists, Father LaFarge made a plea for interracial justice, which he defined as "social justice applied to the relations of racial groups and to the relations of individuals as members of these groups."

"The Catholic interracial program is directed at the elimination of race prejudice, an active factor in human affairs. It aims at the establishment of integral social justice according to the mind of the Church and the Pope's encyclicals."

An enlightened public opinion is the best assurance of interracial justice, Father LaFarge continued. Stressing that the bases of interracial justice are reason and Revelation, he said an understanding of natural rights was necessary before the subject could be properly analyzed.

Pointing out that the religious welfare of minorities is closely bound up with the problem, he amplified:

"Interracial justice may be neglected to some extent in short-distance religious programs, but it is impossible to neglect it for long. Sooner or later the question looms up and affects in every way the apostolic work of the Church.

## This Month and Next

The excellent article, "The Dred Scott Case — Up to Now" is by MARSHALL SMELSER, a graduate of Quincy College and St. Louis University and now a candidate for Ph.D. in American History at Harvard. Mr. Smelser, who is at present teaching at St. Louis University has contributed historical monographs to historical journals. Several of his essays and reviews have appeared in *Fleur-de-Lys America*, *New England Quarterly*, and *Catholic Historical Review* . . . We are grateful to the Editor of *Common Ground* for the permission to publish "Dr. Jekyll and Mr. Hyde, and the Negro." The author, GEORGE L. SCHUYLER, is a well-known writer and lecturer. He is business manager of *The Crisis* and conducts a well-known column in *The Pittsburgh Courier*. Mr. Schuyler, who has traveled extensively both in the United States and in Europe and Africa, is recognized as an outstanding authority in race relations. The present article must be classed as required reading for all interracialists . . . With the permission of the Editor of *America*, we present in this issue another article by the Rev. DANIEL M. O'CONNELL, S.J. This excellent paper's "Barriers Against Negro Lawyers," will be particularly welcomed by all who read his "Handicaps of Negro Doctors," which appeared in our July issue. Father O'Connell is treasurer of America Press and executive secretary of the National Jesuit Educational Association. He was born in Lexington, Ky. . . . The book review is by THOMAS F. DOYLE.

## Communication

TO THE EDITOR:

You certainly make the *INTER-RACIAL REVIEW* most interesting. The inspiring article about Father Lissner shows how true was the remark of Bishop Canavin of Pittsburgh when he said that we can rub shoulders every day with saints.

"Irish of the Irish," I enjoyed T. F. Doyle's contribution which I hope will be widely quoted and used. I begged the Editor of our local Catholic weekly to give it to his 15,000 readers, mostly of Irish descent. With the prayers of the colored children, we may get many apostles for this work.

Last, but not least, Theophilus Lewis' smile makes us friendly to his race and writing, and does good in these days when every one is frowning and troubled.

MARY C. MURPHY

Pittsburgh, Pa.

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No. 9

## AS ANOTHER STEP IS TAKEN

A democracy must function democratically—the more so when the eyes of the world are upon us—the eyes of friends and enemies.

## A Call to Labor

Condemning racial prejudice, particularly against Negro workers, the Association of Catholic Trade Unionists, at its second convention at Pittsburgh recently aligned itself wholeheartedly with the movement to assure opportunity to the Negro to participate fully in the work of social reconstruction defined in the Encyclical of Pope Pius XI. Introduced by the Cleveland delegation, a resolution was adopted which read:

We condemn any tendency in any place towards discrimination based upon racial prejudice of any kind; and because of its prevalence in some quarters we in particular condemn such discrimination against our colored brethren in the trade union movement, such as the setting up of so-called "Jim Crow" locals or any like expedient which tends to segregate the Negro worker from his white brethren.

The reconstruction of the social order can never be accomplished unless and until the dignity of every human soul is fully recognized and given an opportunity to participate fully in the work necessary for the attainment of that reconstruction, and we urge every member of every chapter of the A. C. T. U. to assert himself in blotting out every stain of racial discrimination which may disgrace his chapter or the union to which he belongs.

Be it further resolved that the several chapters of the A. C. T. U. make an especial effort to enlist into their membership eligible Negro union members.

The highly laudable stand taken by the A. C. T. U. is a splendid reflection of the spirit of Christian democracy which motivates its management and members. Besides condemning racial antipathies, the association calls upon its members to work for as well as to preach Negro equality. Contrasting with the situation prevalent in many labor organizations, the injunction to "make an especial effort" to enlist their Negro co-workers is particularly heartening. It cannot be denied that one of the basic requirements for greater opportunity and better wages for the Negro is that he be made *persona grata* in the associations that exist for that purpose.

In a real sense, the resolution so cordially endorsed by the A. C. T. U. is a challenge to every labor group

which has condoned, either tacitly or as a matter of declared policy, the exclusion of a highly integrated and useful segment of our population from the benefits of union representation. The President has recently reiterated his demand that Negro workers be given fair representation in defense factories. It would be a tragic commentary on our democracy if the workers themselves, rather than their employers, were to incur responsibility for perpetuating the racial injustices and discriminations which the national emergency has so clearly revealed.

## Leadership in the South

Several recent happenings South of the Mason and Dixon line indicate that in many respects real progress is being made in the interracial program.

From a Roanoke, Va., dispatch we read that negotiations between Negro leaders and representatives of the International Textile Workers of America (C.I.O.) resulted in the admission of Negro workers to the union with all the privileges of membership.

Again we observe that the recent meeting of educators, held in Blue Ridge, N. C., resulted in the adoption of important and significant recommendations to teachers in the colleges and schools of the South. Colleges are urged to offer special courses in race problems; sociology courses should "deal with the subject objectively;" college and public school courses in history, civics, literature, etc., should "treat the subject constructively."

Here are two significant events that show a definite trend in the Southern community. Interracial problems are today receiving the thoughtful attention of the leaders of both races. The progress may be slow; but any observer of recent happenings in the South can prove that the progress is definite and constructive. We have every confidence that it will continue.

## Brownson Memorial Bust

The memorial bust of Orestes A. Brownson that has been set up on the campus of Fordham University might properly serve as a shrine of devotion for the friends and advocates of interracial social and economic reforms. In the stormy days of the past there was no more potent or active disciple in

the anti-slavery and emancipation cause than Brownson. This national memorial bust in his honor was the project of a man once very prominent in Catholic lay action, but now forgotten, Michael Joseph Harson, for many years National Secretary of the Catholic Young Men's National Union an organization of the Seventies designed to offset the proselyting efforts of the Y. M. C. A.

He was a resident of Providence, R. I., when the first Catholic Congress was held in Baltimore, Md., November 11, 12, 1880, and served as a delegate from Rhode Island. Following its adjournment he conceived the idea of a national memorial to Brownson and kept agitating it until this bust by the sculptor Kitson was unveiled in New York, October 12, 1910. It formerly stood on the Riverside Drive, at 105th Street, but, through the efforts of the Rev. Robert I. Gannon, S.J., President of Fordham University it has been removed to the more appropriate setting of the University campus.

In 1890 Mr. Harson contributed to the Boston *Pilot* a series of letters in which he suggested the organization of a society of Catholic laymen, something like the St. Vincent de Paul Society, which would carry on local work among the colored people, and establish industrial schools for them in the South. He found a very sympathetic auxiliary in the editor of the *Pilot*, John Boyle O'Reilly, and the idea attracted attention. Unfortunately, O'Reilly died just as opportunity seemed auspicious and his successors on the *Pilot* let the project drop. Mr. Harson died in New York.

—THOMAS F. MEEHAN

### "In All Local Industries"

The following is from a recent address of Frank G. Jones, City Relief Commissioner of the city of Cleveland, speaking at the Ohio State Welfare Conference.

"If the Negro is not given an opportunity to earn more money than he can earn in casual employment, he cannot build up any resources to tide the family over during periods of unemployment. From the community's point of view it is desirable in every way and saves dollars and cents to have the Negro work fully, not only in the defense program, *but in all local industries.*"

### Notes From

## XAVIER UNIVERSITY

*The First Catholic College for Negro Youth*

### 1941-42 SESSION OPENS

All indications point to a record enrolment for the present academic year of 1941-42 at one of the nation's leading universities—Xavier University of Louisiana. Scholarship competitive examinations, open to high-school graduates of the past school year, found nearly two hundred students entered for the examinations on Friday, September 13. Sixteen were fortunate to earn grades making them eligible. The winners of scholarships were: English—Theresa Rousseve, Charles Rousseve, Joseph Rixner, Gerald Hooper, and Elias Joseph—all former students of Xavier Preparatory Academy—and Hilda Anderson of McDonogh Public High School; Science—Odessa Khaton of Xavier Preparatory Academy, Robert Henike of Genoa High School, Genoa, W. Virginia—Elmo Lunzy of McDonogh 35, and Ellen Gittens of St. Francis de Sales High School, Rock Castle, Va.; French—Clarence X. Watts, Mary N. Fauria, Robert P. Smith, Nolan L. Veal, and Bernice M. Claverie—all of St. Mary's Academy of New Orleans.

St. Francis de Sales is conducted by the Sisters of the Blessed Sacrament. They also operate Xavier Preparatory and the University. St. Mary's Academy is operated by the Sisters of the Holy Family.

The new session opened formally on Tuesday, September 23, with Solemn Mass in the University Auditorium. Classes were in session immediately after the Mass.

### FACULTY MEMBERS

Two new instructors, Mr. Frederick Reuss, recently a professor of sociology and economics at St. Francis College, Loretto, Pa., and Mr. James F. Anderson, who recently received his doctorate in philosophy from Toronto University, Canada. Dr. Reuss, a member of the American Association of Social Workers and holding the degree of doctor of political science and law from the University of Wurzburg, Germany, in 1929, will teach in the School of Social Service.

# THE DRED SCOTT CASE – UP TO NOW

By MARSHALL SMELSER

Dred Scott's body lies a-mould'ring in the grave, but his soul does *not* go marching on, at least not in the laws, customs, and usages of the United States. "*Scott v. Sandford* 19 Howard 393 (1857)" is a dull little bibliographical entry to stand for the most explosive *cause célèbre* in American history. This was a case which helped mature the mixed blessing we know as the Republican party. This piece of litigation was one of the chief reasons why bleeding Kansas had the hemorrhage. This affair put a weapon aboard Abraham Lincoln with which he sank Stephen Douglas without a trace, and so doing split the Democratic party, making it possible for Lincoln to reside in the large white palace on Pennsylvania Avenue. It was a leading cause of the worst war fought on American soil. It has been dignified (sharing the distinction with *Chisholm v. Georgia*, (1793) by having a special section written into our not-easily-amended charter, the Constitution, to overturn it. Some one has said that the most important Constitutional decision in American history was made on the fields of the Civil War. The Dred Scott case was the preliminary arraignment.

It was on March 6, 1857, two days after the inauguration of the bumbling Buchanan, that the highest bench read one of the most inept judicial opinions of all time. Scott had twice been resident on free soil, once in Illinois, and once west of the big river, in unorganized territory, well to the north of 36° 30', the northern frontier of trans-Mississippi slaveland. When he sued for his freedom the high court, this day, said he could not have it because (i) no Negro was a citizen of the United States and therefore Dred Scott could not sue in a Federal court, (ii) Illinois law could not help him to change his status now that he was back in Missouri, (iii) residence north of the



magic line "36-30" did not change his status because Congress could not take away property without due process of law. This last argument meant that the Missouri Compromise, which had established "26-30" as the northern limit of slave holding in the lands acquired by the Louisiana Purchase, had been null, void, unconstitutional, no go, all the while. This despite the fact that the Missouri Compromise had been repealed by the Kansas-Nebraska Act a few years earlier! As Prof. Samuel E. Morison of Harvard has said, "The decision . . . looked like a very far-fetched and questionable attempt of the Supreme Court to sanction Calhoun's doctrine that slavery followed the flag into territories." The results, as indicated before, were momentous.

After the fighting came Amendment XIV. The first section provides four things of interest to Negroes. First, all persons born or naturalized in the United States (and subject to its jurisdiction) are citizens of both the State where they live, and of the United States. Second, no State may make or enforce a law which abridges the privileges or immunities of citizens of the United States. Third, no State shall take life, liberty or property without due process of law. Fourth, no State shall deny to any person within its jurisdiction the equal protection of the laws.

Is that clear? You think so? Wait and see how it has been tortured. This section was written for the purpose of overturning the Dred Scott case doctrine, by sweeping away the principle announced by Taney that a Negro cannot be a citizen. It states explicitly that every man is doubly a citizen. Justice Miller, speaking for the court, in the *Slaughter House Cases* (16, Wall, 36, 73-73), said of Amendment XIV in the first great case hinging on the meaning of the Amendment, "That its main purpose was to establish the citizenship of the Negro can admit of no doubt." It was, he continued, to remedy the evil of discrimination against freedmen. No prophet he, for he said he doubted if any cases would ever come up under it. Yet less than five per cent of the cases involving this Amendment have been concerned with Negroes as such!

On the whole, considering the intent of the framers and excepting a few mechanical difficulties, most of us would agree that the Constitution of this country

has been a success. But as amendment writers we have a spotty record. Amendments XIV, XVIII, and XX did not bring the benefits they promised. To concentrate on Amendment XIV, the Anti-Dred-Scott-Case Amendment: not since 1906 has a case concerning Negroes and the meaning and general effect of the Amendment been argued before a court. We may therefore take it that the meaning of the inter-racial clauses of the Amendment has crystalized. What has the Court said it means?

The purpose of the Amendment, in the opinion of the Court, has been stated. Let us look at the manner in which the meaning of this blood-born charter has been construed.

The catch in the whole thing is that it does not protect the freedmen and their more numerous descendants from the evil of discrimination at the hands of private persons. It does *not* mean that the power and majesty of the Republic will protect the civil rights of Negroes from impairment by other citizens. Congress tried to do that, less than a decade after the adoption of the Amendment, in 1875, by enacting the Civil Rights Act, which provided that no "public" accommodations (e.g., theaters, hotels, railway cars) could be barred to Negroes because they were Negroes. But the Supreme judges, in the *Civil Rights Cases* (108 U. S. 3) in 1883 said it could not be done, that these are subjects only for State legislation and are out of bounds to Congress. Congress can act only when States legislate against Negroes, not when private persons act against Negroes. Justice Harlan, a Kentuckian, dissented, protesting that the Civil Rights Act was written in "the spirit of the framers." Now, fifty-eight years later, it is hard to believe that the Congress of 1875 was ignorant of the spirit which informed an amendment first proposed in 1866, only nine years previous. And today railways are "private" when it comes to race segregation, but "public" when the Government at Washington wants to set fares and rates. (Of course the ICC could kill Jim Crow in a minute if it wished, but it has not done so, and that part of the *Civil Rights Cases* doctrine remains good law.)

There has been no retreat from this position that Amendment XIV binds States, not men, despite a long line of honorable dissents by Justice Harlan. The doctrine of *U. S. v. Harris* (106 U. S. 629) in 1883 added further that if men conspire to deprive you of

your rights under State laws you could not appeal to a Federal statute which had been enacted to remedy such wrongs. You must look to the State courts for redress. Harris was a lyncher. How a "lyncher" could use the process of the State court was apparently considered outside the cognizance of the Constitution. And this case may yet be cited to support a declaration that a Federal anti-lynching law is unconstitutional. The same doctrine of rights under State laws being protected only by State courts held true in a California affair, where a mob drove all Chinese out of their county. (*Baldwin v. Franks* (120 U. S. 678), 1887.) And the highest judges stood up to it again in *Hodges v. U. S.* (203 U. S. 1), 1906.

So the Amendment, conceived in the dissent to the Dred Scott opinion, and born in the Civil War, protects only against State action. Such action in the past has consisted chiefly of ghetto ordinances, forbidding the transfer of residential property from one race to another. Another type of action has been the enactment of ordinances which have clean faces but dirty hands, that is to say, they look fair on the surface, but the restrictions are enforced exclusively against the so-called inferior races. An example is to be found in *Yick Wo v. Hopkins* (118 U. S. 336), 1886, where an alleged fire-protection ordinance was used so as to eliminate oriental competitors from occidental laundrymen. In all such cases the Supreme Court heals the wounded, but the situation has a grave disadvantage, which is this: although the States may not legally discriminate against Negroes, private citizens can band together—or "conspire" if you wish—to accomplish the same ends, and have succeeded where their government have failed. Covenants of property holders not to sell or rent to Negroes are not unknown. Intimidation of dark-skinned workers to frighten them from their jobs has been practiced. The former is legal, the latter not—but where the "Aryans" control their governments redress can often be blocked and delayed in the State courts.

All in all, as A. C. McLaughlin said, "One is tempted to say that, for the main purposes in the mind of its originators, the Amendment has been a complete failure." What little is barred to the State governments has effectively been achieved by private citizens who have appointed themselves—to parody the evil line of Rudyard Kipling—"a superior breed without the law." Thus has died an ideal for which some of the

men, certainly, fought in the years 1851-65. Dred Scott pleaded in vain, as far as permanent reform is considered. Amendment XIV has become economic, not social legislation, and is rarely used for Dred Scott's purposes. The most significant use of this Amendment has been its use to protect the corporate form of commercial enterprise against social legislation. That is, it has been used more to keep corporations "free" than to confirm the freedom of the Negro.

But does Sister Ann on the watchtower see any help coming down the highway? Perhaps. Justice Hugo Black (who has certainly outlived the unhappy forebodings of the citizenry with regard to his dignity and sense of justice on the Bench) recently remarked

that it might be a very good thing if the Court would discard the principle that a corporation is a "person" within the meaning of the Amendment (when that is done Decentralism will be more than a pious hope, but that is another story). This in itself would not help that Strange Fruit, the American Negro, but it is some encouragement to see that one of the least promising (and most fulfilling) of American jurists is studying the meaning of Amendment XIV. Perhaps he may some day infect his brothers on the bench with the virus of his justice; after all, it has been done before, and some people think that therein lies the art of the jurist. We might then see the rise of another Harlan come to judgment, who would, when occasion arises, read an opinion on American Racism "in the spirit of the Framers."

## DR. JEKYLL AND MR. HYDE, AND THE NEGRO

By GEORGE S. SCHUYLER

White Americans, like characters in a Greek drama, alternately change masks in the interracial play. Publicly they don the scowling masks of harshness, injustice, insult, and, often, cruelty. Privately they assume the smiling mask of friendliness, humanity, and affection. Were it not for the Dr. Jekyll side, the Mr. Hyde role would make life a nightmare for colored Americans.

The public attitude is expressed in our Nazi-like laws and customs implying that Negroes are morally and intellectually inferior, carriers of loathsome diseases, incapable of contributing to good government, inept and stupid in business and industry, and hopelessly alien to white ethics and culture. It is pre-



sumed that the Negro is to remain forever an Untouchable caste in American democracy.

These laws shunt Negroes into separate and inferior schools, railroad coaches, bus compartments, hotels, restaurants, theater balconies, and into many other kinds of physical separation from the majority. In some thirty States, "racial pollution" laws refuse to solemnize, legalize, or tolerate interracial marriages, thus long anticipating similar legislation in Nazi Germany and Fascist Italy. Legally-blessed restrictive covenants force Negroes into ghettos indistinguishable from those in which European Jews are imprisoned today.

This public attitude is also expressed in the by-laws and constitutional requirements of nearly thirty of the most powerful and skilled labor unions, which bar Negroes from membership while their officers bewail the plowing under of freedom abroad. These unions reinforce the traditional exclusionist policies of the vast majority of American employers. The resultant "cold pogrom" largely explains the disproportionately higher morbidity and mortality rates, the poverty and "shiftlessness" of the Negro masses.

Custom, moreover, reinforces law. In some cities

exclusive shops discourage Negro patronage. In other places it is dangerous for a Negro to hail or telephone for a white-owned taxicab. Very frequently it is impossible for a Negro business man to find a realtor who will rent him an office or store outside the black ghetto. It is still socially ruinous in most American communities for a white family to have Negro visitors on a plane of equality.

In view of our long conditioning by the color caste systems, it is remarkable that colored and white citizens really get on so well together, that there is so much fraternization, that there is basically so much mutual sympathy, understanding, and real affection. It is a tribute to something fundamentally fine in people, a truly hopeful sign in the depressing swamp of racial discrimination and segregation.

It is because of kindly hearts behind the brutal facade that many of the harsh anti-Negro laws are honored in the breach. I have seen a train conductor come into a Jim Crow coach, where Negroes were so crowded that some had had to stand for two or three hours, and usher all the standees into the front half of the white coach behind, and no one challenged this flouting of the law.

It is not at all uncommon for the two so-called races to mingle in crowded street cars and buses in Southern cities. Only occasionally does some local Julius Streicher bellow for obedience to the law. The same individual, incidentally, will ride in the midst of Negroes in some Northern city quite meekly and without complaint. In many Southern cities where white-owned taxicabs refuse to haul Negro passengers, it is interesting to note that this holds true only during daylight. At night, when the operation becomes more of a private affair, these same taxicab drivers will solicit Negro patronage, particularly if they are going away from the center of the city and not toward it.

Although it is the policy of railroads in the South not to sell Pullman accommodations to Negroes, there are numerous Negroes who rarely set foot in a Negro day coach. Through white friends they are able to secure berths or drawing-rooms evasively set down as "Lower 13," even in intra-state traffic. One prominent Negro, unable to secure Pullman accommodations to leave an Alabama city, went to one of the top railroad officials who happened to be a boyhood chum. The white man sent a messenger after

the ticket and telephoned instructions to the station. When the Negro arrived an hour and a half before train time, as advised, a white man met him, escorted him to the darkened Pullman car and warned him to go to bed immediately with his curtains carefully drawn.

Numerous colored women have traveled through the lower South in de luxe Pullman cars without untoward incident merely by posing as maids with the traditional white cap and apron. Only in this way was a prominent Negro educator able to get Pullman accommodations going through Texas, although she merely laid the apron across her lap. Although these "maids" are often suspected, they are never molested as long as they genuflect to local mores.

The only colored people in America who are permitted to ride first class with white people in the South without subterfuge are foreigners and American Indians. One colored teacher I know possesses a decidedly Oriental caste of features. She regularly poses as a Japanese when going to visit her mother in Dallas and rides in the streamlined first-class coaches and Pullmans.

It is obviously not the proximity of Negroes to which white people object, since colored folk supply a disproportionate number of the domestic servants in this country. A maid preparing milady's bath is much closer than a colored teacher trying on a hat at the other end of a department store. A black waiter comes into closer contact with a white diner than does a black physician eating at the other end of a dining car. And it must not be forgotten that 80 per cent of our so-called Negroes possess white ancestry. No, it is not proximity per se but proximity as equals to which there is objection. This objection often vanishes with the setting of the sun.

The closest social relationships exist between colored and white, even in the deepest South, on terms of equality, in private. Yet the same people are distant and "correct" in public. The casual observer might go away with a most erroneous impression of actual racial relations. That is why many Northern white people first visiting or taking up residence in the South, and leaning over backwards to conform to local mores, are often more harsh and uncompromising in their racial attitude than the Southern-born whites.

It is an unwritten law in many parts of the South

that a Negro must not be employed in a white-collar job by a white firm. However, there are numerous Negroes doing this work. This is accomplished by calling them porters or laborers, for the protection of all concerned. They keep books and even wait on customers without involving anybody in difficulties.

It is not at all uncommon in many Southern communities for Negroes to visit their "white folks" socially. True, they will enter the back door as a gesture to James Crow, but once inside they will sit down in the parlor for a friendly chat and perhaps a cup of tea. Only a year ago a Negro newspaper reporter journeyed far into the hinterland to interview a jovial Southern politician of the old school concerning his aspirations for higher office. The politician, noted for his addiction to the flowing bowl, opened a quart of bonded liquor, the two "killed" it together and were soon slapping each other on the shoulders. Yet this same politician voted against a Federal anti-lynching bill every time it was introduced.

I personally know of white people in the South who have got out of bed in the middle of the night to go across town to nurse some colored person or bring him medicine. In this connection there is much truth in the old Southern Negro adage to "Seek ye first some good white folks and the Kingdom of Heaven shall be given unto thee."

These intimate associations soften the harshness of the public attitude to which, nevertheless, all must bow. They are less conspicuous but quite influential. They explain the amazing paradoxes that confront every observer who peers below the surface of racial relations in our Southern regions.

Singularly enough, in most of the North, the Jekyll-Hyde roles are reversed: that is, the public attitude toward the Negro is more liberal than the private one. The same individuals who rise at public gatherings and prate about democracy, liberty, and tolerance, often refuse to hire a Negro clerk in their store or a black teller in their bank. They countenance the most flagrant discrimination against Negro labor in their factories although they may be helping to support some Negro industrial school in the South. They work themselves into a frenzy over the plight of the German Jews, the Greeks, and the Chinese, yet charge Negro tenants 50 per cent more than whites for iden-

tical tenements. Northern newspapers that boast of their liberalism and their zeal for "the democratic way of life" will not hire the most competent colored girl as stenographer. The Northern college that boasts of its star Negro athlete who has brought honor and publicity to the school will let him become a "Red Cap" before hiring him as an instructor.

A final story illustrating the vagaries of race relations has to do with a young colored couple, newlyweds, who decided late one fall shortly after the Civil War to make their home in an upstate New York city where no other Negroes lived. They rented a cozy white house, furnished it, and settled down. That night they were awakened by the crash of a window glass, the thunder of boulders bouncing against the walls and on the porch, and the odor of filth thrown all over the place. Terrorized, they fled from town. However, two or three days later, taking courage, they returned to see what they could salvage. They were astonished to find the place completely renovated and repaired, window panes replaced, and smoke curling from the chimney. They sat down on the steps, tearful and desolate. The white people, they were sure, had not been satisfied to drive them from their home but had taken possession of it.

Just then the front door opened and a buxom matron with a kind smile came out and exclaimed, "Oh, there you are at last, I thought you weren't ever coming back. I've been keeping your fire going." She later explained that after the mob had wreaked its fury, the outraged housewives of the community had stepped in, denounced the mobsters, and raised a collection to pay for repairing the damage.

The young couple moved back into their house. The husband got a job and shortly afterward opened a barber shop which he ran continuously for over a half century, becoming one of the best known and best loved citizens of the community.

In this instance, private opinion ultimately triumphed over public opinion, and the two became one and the same. This has happened countless times with varying degrees of success throughout our history. If it could happen more often, if there were only the courage and determination on the part of citizens of goodwill to fight to make it happen more often, that national unity and goodwill necessary to build a great civilization would be more speedily achieved.

# BARRIERS AGAINST NEGRO LAWYERS

By DANIEL M. O'CONNELL

There are, approximately, 1,450 Negro men and women who are practicing law in the United States. Legally they are entitled to the same privileges and have the same obligations as their white peers in the practice of the law. Nevertheless, about half this number have found it necessary in self-preservation to found a separate Negro legal association known as the National Bar Association. This organization of the Negro lawyers of America is a flourishing group. Evidence is at hand from the fact that, while established in 1925, it had in 1930 the remarkable number of 1,100 paid associates.

This National Bar Association for Negroes was founded through the efforts of a group of Negro attorneys principally in the mid-West, in particular, in Chicago, St. Louis, Kansas City and Des Moines. However, the Eastern section of the Association lays claim to the very energetic President of the organization, Raymond Pace Alexander, of Philadelphia.

Following the fundamentally sound pedagogic principle that professional quality of service by members, not merely quantity of membership, is the objective of any educational group, the National Bar Association long debated the question of what would most contribute to the legal improvement of these Negro lawyers in relation specifically to the Negro people.

First, then, of the approximately 1,459 Negro lawyers, more than 1,200 are practicing in "the North," while some, only some 250, it must be noted, are practicing the legal profession in "the South." In contrast of supply and demand, there are 9,000,000 Negroes in the United States living below the Mason and Dixon line. The proportion of Negro lawyers to Negro residents in the South who might wish the legal services of their Negro brethren is, then, almost infinitesimal: 250 Negro lawyers among 9,000,000 Negroes. In the remaining parts of the nation there are just one-half that number of Negroes, four and one-half millions, approximately. This group in the North has 1,200 Negro lawyers for a potential clientele of 4,500,000 Negroes. The proportion is not strikingly large except by comparison with the South.

If this paucity of Negro lawyers in the South is deplorable after the lapse of eighty years since the signing of the Emancipation, the North, even with

its much larger proportion of Negro lawyers, has in reality little ground for boasting. For example, in the Federal, cosmopolitan city of Washington, D. C., Negro lawyers are denied membership in the Capital's white Bar Association, according to Raymond Pace Alexander. In New York City, with its more cosmopolitan if not more broad-minded citizenry, Negro membership in the corresponding Bar Association is restricted. In other parts of the country, joining Bar Associations is made so difficult for Negroes, or their attendance at meetings after admission is so unpleasant, that the Negro lawyer is quite effectively excluded.

The sad fact is that, as a class, the white lawyer in the United States is not cooperating with his fellow Negro member of the American Bar. This is especially true in our Southern States. But throughout the country, the Negro lawyer is barred in fact if not in name from intellectual and professional opportunities which are open to his white brothers. Fundamentally this is effected by practical blackballing from recognized Bar Associations; consequently and more drastically, by exclusion from participation in public lectures, discussions, forums, etc. Worst of all, it is had by denial of the use of public law libraries in most places and by practically total exclusion from private law libraries.

The facts also make out a *prima facie* case not flattering to our American self-complacency. Unfortunately, then, the Negro lawyer is given no other alternative in our land of freedom. As in medicine, so in law, perhaps more so, the most recent discoveries or techniques, v.g., legal precedents, are essential to the successful prosecution of a lawyer's career. Since he cannot obtain such a post-graduate education through the ordinary media of legal facilities, the Negro is obliged to provide these through such an organization as that of the National Bar Association. The racial injustice of all this from a democratic point of view is scarcely greater than its professional injustice by a group dedicated by its very legal nature to securing justice for all. The Negro lawyers throughout the country are surely included in such fundamental justice, to say nothing of a legal *esprit de corps*.

The Negro lawyer knows too well that to sit down and cry about his plight will do him no good, so he

has determined to march on. In this, the Negro National Bar Association has been greatly helped with the most effective means at hand, namely, the National Association for the Advancement of Colored People. The two have actively combined to prosecute the many legally important cases where the civil and political rights of the Negro have been involved. Since 1923, the Supreme Court of the United States has reviewed twenty such important cases. In all of these, to the credit of the two Negro Associations, the chief and exclusive counsel, according to Mr. Alexander, have been Negro lawyers, who were also members of their National Bar Association. Some of these cases have issued in the final interpretation of our constitutional law; nearly all are recorded in the history of American law and, as has been well expressed, in the "development of the American Negro lawyer's belief in himself."

From an educational point of view, the Southern Negro, eager to obtain his constitutional right of an equal opportunity with his white brother to secure schooling above that of the secondary schools, was most benefited by the decision of the United States Supreme Court in the now well known case of *Gaines v. University of Missouri*. There is an added human interest in the fact that the plaintiff's lawyer in this case, from the lower court through the higher courts of Missouri and in the hearing of the Supreme Court of the United States, was the present President of the Negro National Bar Association, Sidney R. Redmond. The contention in the case was, briefly, that a Negro, Lloyd Gaines, was denied admission to the School of Law of the University of Missouri on the sole grounds of his color. In bringing an action for *mandamus* to compel the State University to admit him to its Law School, Gaines contended that a refusal would constitute a denial by the State of the equal protection of its laws. The University meanwhile offered Gaines a scholarship in a law school outside Missouri. He refused to accept it. On the defensive, the University declared its intention of founding soon a Law School for Negroes, but until then, the plaintiff must be content with a scholarship outside the State of Missouri. In the State's courts, Gaines lost his case, the Supreme Court of Missouri affirming the lower court's decision which dismissed the petition for *mandamus*. In due course, the case was argued before the Supreme Court of the United States. The decision upholding

Gaines' contention was read by Chief Justice Hughes.

As an historical document in the history of American legal justice, the following excerpts from it are of more passing interest. The action of the University of Missouri in this case was simply "a denial of the equality of legal rights."

The basic consideration is not as to what part of opportunities other States provide, or whether they are as good as those of Missouri, but as to what opportunities Missouri itself furnishes to white students and denies to Negroes solely upon the ground of color. The admissibility of laws separating the races in the enjoyment of equality of the privileges afforded by the State rests wholly upon the equality of the privileges which the laws give to the separated groups within the State. The question here is not of a duty of the State to supply legal training, or of the quality of the training which it does supply, but of its duty when it provides such training to furnish it to the residents of the State upon the basis of an equality of right.

The court of last resort regarded the claim of Lloyd Gaines as that of a full-fledged American citizen:

Here, petitioner's right was a personal one. It was as an individual that he was entitled to the equal protection of the laws, and the State was bound to furnish him within its borders facilities for legal education substantially equal to those which the State there afforded for persons of the white race, whether or not other Negroes sought the same opportunity.

Devious are the ways and means by which the Negro has been deprived of his legal rights as an American citizen. To the credit of the Supreme Court, these have been vindicated in each instance by our highest legal tribunal. Perhaps the injustices most revolting to human nature have been confessions extracted through methods of torture from accused Negro prisoners. In reversing one conviction thus obtained, the Supreme Court of the United States in its written opinion said: "Today as in ages past, we are not without tragic proof that the exalted power of some governments to punish manufactured crime dictatorially is the handmaid of tyranny."

Other instances of legal discrimination against the Negro are denial of suffrage; the inequalization of salaries paid to Negro and white teachers in the same public schools of a particular city or county; restrictive covenants to prevent the purchasing or even use (rental) of real estate by Negroes; the denial of equal accommodations in public vehicles, the notorious Jim Crow law.

The latter gained country-wide, if not world-wide, notoriety. Congressman Mitchell, Negro member of the Chicago Bar, had been forcibly ejected from a Pullman car, while riding from Chicago, Ill., to Hot Springs, Arkansas. This was an interstate and hence Federal violation of legal rights, much broader in every aspect than a violation of State rights through local Jim Crow laws. Our Supreme Court decided in favor of Congressman Mitchell's contention that any citizen in good standing may not be refused a Pullman berth, when available, or any other right which belongs to the ordinary purchase of a first-class interstate vehicular ticket.

The hope for the future has been well expressed in the first number of the *National Bar Journal*:

Great and trying, difficult and never-ending, is the burden of the Negro advocate who dares to attack the ever present attempt to foster in a nation, proud to call itself the bulwark of and arsenal for world democracy, brutal, inhuman and undemocratic practices as disclosed by the cases reviewed above, but denied, happily, by the esteemed and able justices of our Supreme Court.

The splendid work for the vindication of their legal rights accomplished by the Negro Bar Association in conjunction with the Association for the Advancement of the Colored People deserves the congratulations of all Americans.

once prosperous store, a corroding padlock guards the door of the formerly busy post office, the railroad station is dilapidated, the tracks are rusting away and forgotten cars on the siding are falling apart. When one speaks weird echoes reverberate from all directions.

Still, I wonder if a ghost town can ever be half as desolate as a ghost theater.

The thought came to me rather suddenly the other night, while I was strolling about Harlem more or less aimlessly and in a mood bordering on reverie. I found myself across the street from the Lafayette theater. The historic playhouse was dark and its undistinguished facade was plastered with posters advertising attractions being shown in other theaters. I involuntarily stopped short in my tracks, as one always stops and gasps when one meets a ghost.

Gazing across the street at the grisly hull of a theater, I wondered what ghosts of quondam players and audiences were moving in the dark interior. Richard B. Harrison, of Green Pastures fame, once performed on the Lafayette stage, and James Weldon Johnson and Sir Herbert Beerbohn Tree, the latter himself a famous trouper, have at one time or another sat in the not too comfortable Lafayette orchestra seats.

The Harrison appearance on the Lafayette stage has been overlooked by all the journalists whose sketches of his career I have read. All of them assume that he played his first professional role in "The Green Pastures." But years before his "Green Pastures" fame Harrison appeared on the Lafayette stage in a play called "The Old Man's Gal." Frank Wilson, formerly a letter carrier, was the author and a member of the cast. The event is fixed in my memory because the play was the subject of the first review I ever wrote. I was not a hired reviewer at the time. I happened to have an empty afternoon on my hands and dropped into the Lafayette because I had nothing better to do. After the show I wrote my opinion of the play and submitted it to the editors of *The Messenger*, now defunct but then the most popular Negro magazine. A. Phillip Randolph was the boss and nominal editor at the time, but George Schuyler was doing the muscle work of producing the magazine. Both of them liked my review and I was immediately put on the payroll as theatrical editor.

Younger folks will remember when the whole town was flocking to the Lafayette to see a blackface version of "Macbeth," one of the early ventures of Orson Welles. That was the last conspicuous production presented in the old playhouse, almost the closing chapter of a story that included most of the history of the Negro stage. And a great deal of history of the community too, for the Lafayette has been involved in the politics and race frictions of Harlem.

The Lafayette was built about 1912. Seventh Avenue was a Jewish boulevard then and colored people were decidedly unwelcome in the new theater. The thing became a local political issue. Charles Whitman, a crime buster of the Tom Dewey variety, was district attorney at the time. To curry favor with Negro voters Whitman threatened to prosecute the owners of the theater if they did not desist from



## PLAYS And A Point Of View

By THEOPHILUS LEWIS

### GHOST THEATER

Most of us have heard or read of the eerie loneliness of ghost towns, cities that once teemed with life and business but are now abandoned by their former inhabitants to the tenancy of rats, stray coyotes and occasional criminals eluding the county sheriff. By all accounts a ghost town is one of the most desolate sights the eye can behold. Houses which once sheltered happy families are dark and silent and decaying in dust, cobwebs cover the shelves in what were

their Jim Crow policy. If memory serves me right, the incident also had some bearing on the passage of the Levy Anti-Discrimination Act.

For a while the house was a vaudeville theater, with a colored orchestra, white and colored acts on the stage and a salt and pepper audience of Negroes and whites. Then an historic event occurred. Henry Creamer, pronounced Kramer, presented what was probably the first American drama in the theater. It was a sentimental piece called "The Old Man's Boy." Years later, one of the most famous of colored actors, Richard B. Harrison, appeared there in "The Old Man's Gal." The juvenile lead in the former production was played by Andrew Bishop.

"The Old Man's Boy" ran for two weeks, to be followed by a musical comedy, "The Darktown Follies." It was one of the best colored musicals ever produced. I have long ago forgotten what its plot was about, one rarely remembers the plot of a musical comedy, but the show featured several songs which, if they were current in the radio age, would have cornered all the high spots on the Hit Parade. The production merits a page, or at least a paragraph, in the history of the American theater too. Florenz Ziegfeld produced its finale for one of his Follies.

Later on came the regime of the Lafayette Players, the most notable dramatic effort of the Negro theater. The Lafayette Players were actually only a fair to middling stock company. Their repertory consisted of cast off Broadway thrillers and musical comedies. Their venture helped to develop a number of actors who later achieved larger fame. Charles Gilpin, who appeared in John Drinkwater's "Abraham Lincoln," and later created the leading role in "The Emperor Jones," was one of the Lafayette Players. Evelyn Ellis, recently cast in "Native Son," is another, and Clarence Muse who continually appears in motion pictures is still another.

The difference between fame and obscurity is largely a matter of getting the breaks. The general level of acting ability among the Lafayette Players was easily on a par with that of Broadway. Most of the Lafayette Players remain obscure, except in local memory, because opportunity neglected to knock on their doors.

Many of the old troupers have passed on to their eternal reward now, some killed by alcohol, if rumor can be believed; some dying of dope, some by accident, some because they grew old and got tired of living. Surely their ghosts must congregate in the old theater now, and the ectoplasm of us who are living must assemble there too, in the hours when we are asleep or otherwise unaware of the whereabouts of our auras. The darkness of the old playhouse is not dark to them, and the silent auditorium rings with the applause which only phantom ears can hear.

Perhaps the Lafayette will be reopened some day, and drama or song or clowning will again come to life under its proscenium. I hope not. I would prefer to see the building razed and an apartment house erected on its site. The ghosts of the old players and spectators will be happier in the knowledge that they were the last occupants of the old playhouse.

## AS YOUTH SEES IT

EDITED BY YOUTH

Though many of those reading this column are past the school or college stage, there is scant reason for any of us to consider himself past the need of education. In this one respect, at least, all men fall under the category of "Youth."

That is why, in devoting this month's page to the timely statements on education made by some of our outstanding Catholics, we feel certain that not only those soon to return to school, but those of post-school level will find interest and help and wisdom in these quotations.

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The reason for the profound concern of the Church over the education of Youth is expressed very clearly in an article in "*The Indiana Catholic and Record*" for August 22 1941: "Because youth constitute the group soon to assume active participation in political, social and economic life, their preparedness is vitally important to society as a whole. From this point of view they warrant attention . . . Catholic educators are aware of the fact that the lives of youth are not distinct phenomena separated into categories of education, a job, and personal adjustment. They know that this is one organic progress in which each phase has an integral relationship to the other part; that the spiritual goal is linked with the earthly ideal . . . At present, Catholic educators are looking more and more into the economic world beyond the classroom walls in order to perceive the attitudes of their young people after they pass beyond the period of formal education."

Here we see, without need of further explanation, that the Church, too, is aware of the fact that formal, school education is only the first phase in the educational development of Youth. "But the educative process is by no means at an end when youth turn their energy and talent outward in order to contribute to the economy and society in which they live. In fact, this very climax of the educational process is the reason for all the years of training before subjection to the severe test of actual practice."

It is a comforting thought to realize that, even when our supervised education is at an end, the Church is still interested in our development of character and intellect,—in our adjustment to the social and economic world in which she has equipped us to function. We should, however, realize how tremendous a responsibility we have, as products of the Catholic School System.

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A special need for Catholics in the field of labor and social legislation may be supplied, according to Monsignor T. James McNamara, by our schools: "All our schools, how-

ever, can conspire to raise up a generation of Catholics who shall think, and think seriously, with the Pope about the common good and means to attain it . . . The past has been none too productive. Our schools have turned out a fair percentage of successful business men in every field; also successful politicians and not a few devoted public servants. But how many high-minded and able labor leaders, how many Apostles of social justice to the industrial world, how many social-minded legislators have our colleges produced?"

Monsignor McNamara urges a deeper study of the Papal Encyclicals, as the basis of our approach to current social and labor problems, and restresses the thought of our late-beloved Pius XI that there are "all sorts of positive social duties arising from our beliefs. While he recognizes the advance in the interest shown by a number of Catholic colleges now studying the Encyclicals, Monsignor McNamara sees the need for the spread of this interest.

At the recent Inter-American Assembly of Pax Romana, held at Bogota, Colombia, the following resolution was passed: "The prime responsibility in the field of the apostolate rests within the university, and this apostolate is not merely the integral development of the individual Catholic student but rather a methodical invigoration of the student sphere to Christianize it from within and, thence, without."

Here, again, we see stressed by students themselves the role which Catholic education must play in preparing Youth for future, intelligent social action. It is necessary for the training of a Catholic collegian to equip him with an understanding of the problems of the peoples of all social and economic strata. "Since the university is both a school of preparation for professional life and, at the same time, the sphere in which the student lives for a number of years," the Assembly held, "the force of the university students apostolate necessarily ought to be directed towards both these aspects."

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It is only through means of this same system of education that the Catholic approach to the problem of Interracial Justice may be made to function more effectively in our country and in the world as a whole. Knowing how the Church, and those who teach in her schools and colleges, strive to impress upon us the Christ-redeemed equality of all men and all races, it is difficult to understand why so few Catholics manifest any interest in and concern over the condition of the Negro in our American society. Have we merely allowed ourselves to be exposed to Catholic education without absorbing it and allowing its principles to mold our lives and our relationships with those around us? It is, perhaps, true that many Catholics are not openly discriminatory against the Negro. But, with a Catholic, indifference is a far greater sin, because indifference is seldom due to ignorance.

It might be well for those going back to schools and colleges this Fall to guide their attitude of study by these thoughts: The world in which they are preparing to live is one alive with petty animosities and intolerances. If they would live in that world happily, if they would help make

that world a Charity-animated and Peace-alive place—if they would light that world with the torch of Christian truth . . . (and here is not a matter of *choice* but *duty*!), they can do so only by receiving their Catholic training with open minds and with fertile hearts. The seeds which their education would plant in them must be allowed to grow—to pollenize the minds and hearts of those among whom they will work and live.

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The Interracial problem is only one of many social and economic evils, though it is, perhaps, in the viewpoint of Youth, one of the least pondered over. Yet if we will but realize that the fundamental weapon of the Church against all evils is Charity—if we will but realize how the entire teaching of the Church is one which would lead to us perfect Charity . . . it will not be difficult for us to see, with St. Paul, that the greatest sins are those against Charity. And what is the sin against the Negro but one against Charity?

Let us, who are constantly being educated in an understanding of Charity, apply that training to our daily lives. It will not be long, (nor is it too much to hope!) before the ranks of those working towards Interracial Justice will be swelled an hundredfold.

—MARGARET McCORMACK

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## FROM HERE AND THERE DURING THE MONTH

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### ● CLERGY SESSION ON NEGRO WELFARE

Kansas City, Sept. 8.—The Clergy Conference of the Middle West on Negro Welfare will hold its fall meeting at St. Joseph's Church and rectory, October 14 to 16. The Most Rev. Edwin V. O'Hara, Bishop of Kansas City, will be patron of the meeting.

Clergy attending Negro parishes throughout the Middle West will attend. Among those who will read papers are the Rev. Constantine Schaaf, O.F.M.; the Rev. Angelus Schaefer, O.F.M.; the Rev. Philip Steffes, O.M.Cap., and the Rev. William Bambrink, S.V.D. The officers of the conference are the Rev. Raymond Backhus, Cincinnati, president, and the Rev. John Ryan, Chicago, secretary and treasurer. The Rev. Augustine Bork, S.J., St. Louis, will be celebrant of a Solemn Mass on October 15.

### ● ANTI-SEMITIC BILL IS DEFEATED BY CARDINAL

Budapest, Aug. 14.—Defeat in the Felschaz, or Upper Chamber of Parliament, of the bill to increase anti-Semitic restrictions in Hungary is attributed in Catholic circles to the strong opposition of His Eminence Justinian Cardinal

Seredi, Primate of Hungary, and to the enunciation of Church policy which refuses at any time to recognize racial grounds as the basis of superiority or inferiority among peoples.

When the Cardinal learned from the press of passage of the measure in the Képviselőház, he immediately announced that he would oppose its passage in the Felsőház. Catholics in both Lower and Upper Houses voted against the bill.

## ● TEACHING OF RACE RELATIONS URGED BY WHITE EDUCATORS

Blue Ridge, Va.—Approximately one hundred educators from every Southern state except Georgia, here for the Conference on Education for Southern Citizenship, recommended Sunday that schools teach facts about race relations in order to rid the South of racial misconceptions.

Among those attending were heads of departments of teachers colleges and representatives of State departments of education.

Recommendations included:

That every important college in the South offer a special course on race problems; that the subject be dealt with objectively in college courses in sociology, social problems, etc.; that it be treated constructively in college and public school teaching of geography, history, civics, literature, music and other subjects; that programs and materials on adult education be expanded to include a broader understanding of positive racial relations; that school libraries seek to provide the books and supplementary materials necessary for such duty; and that teachers' colleges should make every effort to prepare teachers in training for wise and efficient work along these lines.

## ● VETERAN UNIT OPENS NEGRO SETTLEMENT HOUSE

Rochester, N. Y.—The sign of the cross distinguishing 396 Clarissa St., marks the official settlement house of the Cleary Veteran Mission Unit, of the C. S. M. C., opening in September.

It is the ambition of this Catholic Youth unit to provide an organized educational, recreational religious training center for Negroes. The staff will consist of volunteer veterans.

Organized since December, 1940, the group is now composed of thirty-two young men and women from the Rochester diocese. In September two additional branches will be formed, their fields of concentration to be decided by the individual groups.

The project will be financed through voluntary contributions, socials run by diocesan organizations—interested in the work, and by an annual appeal made by the Cleary Unit in support of one social function under their auspices.

Rev. John S. Randall, spiritual director of the Unit, believes the adoption of this settlement house to be a major step for the unit along the lines upon which it is organized; prayer, study and sacrifice.

"This," said Father of the members of the Unit, "is a giving of themselves to serve the group most needful in the country."

## ● FIRST COLORED PILGRIMS VISIT TOMB OF MOTHER SETON

The first pilgrimage made by colored people to the Tomb of Mother Seton, of Emmitsburg, Md., took place Sunday, August 17, when a group of about 200 went from St. Augustine's Church, Washington, D. C., under the direction of Father Francis P. Wagner.

Of particular interest in this pilgrimage because, from the very commencement of her Community in 1810 Mother Seton made the care and instruction of the Emmitsburg colored one of her first concerns. "... and I have all the colored, all the colored for my share to instruct—Excellentissimo!" she wrote to Father Bruté, her spiritual counsellor and guide.

Today, following the example set by their foundress, Mother Seton's Sisters of Charity continue to bring the knowledge of their Creator to hundreds of colored children, who, separated by many miles from a Catholic Church or school, would otherwise be deprived of a religious education.

## ● CARD. DOUGHERTY PRESIDES AS 15 BLESSED SACRAMENT NOVICES RECEIVE HABIT

Cornwells Heights, Pa., Aug. 26.—His Eminence Dennis Cardinal Dougherty, Archbishop of Philadelphia, presided at a reception ceremony at St. Elizabeth's Convent, Motherhouse of the Sisters of the Blessed Sacrament here, in which 15 postulants received the habit of the community and consecrated their lives to the apostolate among the Indians and Colored people.

In his Reception sermon, the Rev. John J. O'Leary of the Redemptorist Mission Band of St. Alphonsus, N. Y., congratulated parents and relatives and exhorted the young Sisters to strive for constant union with the Heart of Christ. Twenty-seven priests from many sections of the country attended the services.

Cardinal Dougherty concluded the ceremony with Solemn Benediction of the Most Blessed Sacrament at which the Revs. John P. Stanton, C.S.Sp., and Bartholomew F. Fair were deacon and sub-deacon respectively.

# BOOKS

## STORIES OF THE UNDERGROUND RAILROAD;

By ANNA L. CURTIS. *The Island Workshop Co-Op., Inc., New York.* 115 pages. \$1.75.

**I**n 1831, an escaping slave, his owner close at his heels, waded ashore from the Ohio River near the little town of Ripley. With capture seemingly a matter of seconds, the Negro disappeared. Searching the locality in vain, his master exclaimed, ruefully, "He must have gotten away by an underground road."

In this manner, Miss Curtis tells us, the phrase, "the Underground Railroad," was first applied to the system by which slavery-hating friends of the Negro helped him to freedom before the Civil War brought emancipation. A prominent Quaker herself, the author of this series of authentic stories describes the part played by the Society of Friends in circumventing a law they held to be subordinate to a higher mandate. They never deviated from the literal truth, these kindly, God-fearing folks, although their words often gave a "false impression" to the men-hunters with whom they had to deal. A member of a family might hide a fugitive, with no word to others of the family. If anyone came, that person would keep out of the way, leaving others to answer questions. In one story, Allen, an eleven-year-old boy, has hidden a Negro in the cornfield behind his father's orchard, and starts back to the house to get some food. That morning, his father had said to him: "If any Negro should come along, thee can take him down to the cornfield . . . and hide him . . . But do not tell me about it, or thy mother, or anybody else."

When he reached the kitchen, he found his mother busy spreading slices of bread and butter, and laying cold meat between them. She looked up as he entered, and smiled, but said nothing, and Allen sat down and watched as she packed a basket with sandwiches, cake and fruit. Then she filled a jug with rich, creamy milk, and turned to him.

"Allen, if thee knows of anybody whom thee thinks is hungry, thee might take this basket to him."

Allen could hardly restrain his eagerness as he slipped off the chair and seized basket and jug. But he was rather amused, too, and he answered with the slightest touch of a smile, "I will try to find somebody, but if I do not, I may eat the lunch myself."

Simply and engagingly written, this is a book for children, but adults also may read it with enjoyment. It provides a wholesome sidelight on a period darkened by injustice and a callous disregard of human suffering. Included are tributes to the humanitarian activities of Levi Coffin, Thomas Garrett, Isaac T. Hopper, and Harriet Tubman, all of them courageous and resourceful workers in the Underground Railroad. The stories themselves make the point clear, but lest there be any doubt, Miss Curtin adds: "No book about the Railroad can be just or true which does not bear testimony to the gallant part played by the Negroes themselves in securing freedom for others of their race."

In her gracious way, Miss Curtin adds her mite to the interracial cause. Mature readers, appreciating her good talent, will no doubt refrain from suggesting that perhaps it would have been better if she had wandered a little beyond the Quaker fold to tell how white men of other faiths helped to write one of the most Christian chapters in our history. They will add a mental "amen" as, turning from the past, she leaves with her young readers this message: "There is still a great emancipation problem before us all. This time, however, our efforts may be made in the full light of day, to bring it about that color shall not count in the rights of citizenship or in our feeling of brotherhood toward each other. May Negroes and Whites continue to work side by side in the eternal struggle to maintain freedom for all."

—T. F. D.

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